

THE MEANING CONSTRUCTION OF *ISTIRJA*-BASED ASSETS AS A FORM OF SELF SERVANT ('*ABDI*) TOWARD GOD

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ABSTRACT

This study aims to formulate the concept of assets by referring to the sentence of Istirja. To achieve this objective, the research was performed using the Islamic paradigm initiated by Al-Jabiri reasoning which consists of three stages, namely Bayani (text or revelation) Burhani (reality), 'Irfani (experience). The data were obtained through interviews with 10 Moslem scholars or religious figures. Observation and review of the values in the sentence of Istirja used the interpretation of the verses of the Qur'an and Hadith. The research results showed the meaning of assets based on the sentence of Istirja is a piece of jewel entrusted by God to each of His servants either material or non-material that gives benefit for himself, for others, and the society.

Keywords: Assets, Istirja, Sharia Accounting

INTRODUCTION

To this day, the phenomenon of assets that is understood by most academics and accounting practitioners related to asset recognition is the past transactions, controllable, and profitable in the future. In Indonesia, the definition of assets from an accounting perspective can be stated in the Statement of Accounting and Financial Standards (PSAK). Assets are all assets owned by a company or individual either tangible or intangible, valuable, and provide benefits to the owner of assets. This definition refers to the definition of an asset according to the International Accounting Standards Board (IASB).

“Asset is a resource controlled by the entity as a result of past events and from which future economic benefits are expected to flow to the entity.”

Thus, assets are the resources that are owned and controlled by the company as a result of various past events and are expected to provide economic benefits for the company in the future. Assets can be purchased or produced to increase the value or provide benefits for the owner (Sudarno, 2010). Assets, regardless of whether it is in the form of equipment or a patent, can be considered as something that can generate cash flow, reduce expenses, or increase sales. Therefore, the meaning of assets is oriented towards economic resources which have an exchange value and provide benefit in the future for the owners who control them (Sudarno & Yulia, 2015).

The meaning of asset ownership is dynamic and highly correlated with cultural, spatial, and temporal contexts. However, society implicitly recognizes that ownership is a right (Machperson, 1989). As identified by Alchian & Demsetz (1973), at least three main elements in asset ownership rights are available including (1) exclusive rights, which are used to use certain resources, (2) rights to get profit or services from resources that someone possesses, and (3) the right to exchange according to mutually agreed criteria.

The meaning of assets and their ownership proposed by IFRS, IASB, PSAK, and some Western scientists is acceptable because they are not problematic. It can be concluded that they require three elements so that possession can be called an asset. First, it has an exchange rate (can be bought and sold). Second, it is legally owned. Third, it is useful in the future. However, Islamic accounting has a different meaning.

According to Islam, assets have two meanings, namely the meaning of mercy and the meaning of wrath. According to the meaning of mercy, an asset is an entrusted good from God that is used as a *wasilah* (connection) to get closer to Him. Meanwhile, based on the meaning of wrath, it is emphasized that more and more assets keep the owner of the asset and the God at the distance. Those are the difference in the meaning of assets between Islamic accounting and conventional accounting which focuses on the elements of ownership, economy, and benefits for oneself (ignoring the aspects of religiosity). Furthermore, according to Islamic teachings, humans do not have anything (including the ownership of soul and body) because God is the only one who has them. This conception is explored through the interpretation of the sentence of *Istirja* (*Inna lillahi wa inna ilaihi raaji'uun*) which presents a more complete meaning. “*Inna lillahi*” is monotheism as well as recognition of human status as servants and recognition of the power of Allah. Meanwhile, “*wa inna ilaihi raaji'uun*” is a recognition that the servants will disappear to be presented once more. In addition, this sentence means that all interests (affairs) will return to Him because indeed all of this is His (Tafsir al-Qurthubi, 2/176).

Based on the differences in understanding regarding assets that have been elaborated, this study aims to formulate the concept of assets by referring to the sentence of *Istirja*. The understanding is obtained using a method derived from Islamic epistemology in which the Qur'an and Hadith are placed in a single and absolute position and required textual and contextual interpretation from the main references of Moslems. Besides, the scholars' point of view towards the meaning of assets are used to obtain the empirical understanding. Then, the information obtained is analyzed using Al-Jabiri's reasoning which consists of three stages, namely *Bayani* (text or revelation) *Burhani* (reality), *'Irfani* (experience).

ASSET: THE POSITIVE MEANING

The term assets are not slightly used in various classical and neo-classic economic theories because in the understanding of the asset is very wide. In addition, there is no serman right that is fit to describe the asset. Sometimes, the asset is said to be through the word: wealth, which means wealth; assets, which means stuff items; income and saving, which means income and savings; Capital, which means capital; Good, which means goods; and Money which means money (Priyono & Ismail, 2012). In the Wealth of Nations work of Adam Smith also did not mention a clear understanding of the wealth of meaning, which was mentioned in the editor of the title of the book. For everyday life, the limit of assetical sound is the money or wealth that belongs to individuals or public to be able to use meets the need and facilitate them in life. Though the definition of assets is the fundamental thing when composing accounting standards.

Some parties dealing with the above asset definition issues are the International Accounting Standard Board (IASB) and Financial Standard Accounting Board (FASB). They are trying to formulate conceptual framework about the definition of assets. According to the IASB proposal, assets are resources that are controlled by the entity as a result of past events and from which the economic benefits of the future are expected to flow into the entity. The proposal will be converted to: "The asset of an entity is the current economic resource in which the entity has the right or other access that other people do not have." But regardless of the alteration, PSAK has compiled the conceptual framework of the normative asset meaning (Table 1).

Table 1: Asset in The Positive Meaning (PSAK)

Aspect	Aset Positif (PSAK)
Definision	Assets are all forms of resources that are entrusted by the entity as a result of events in the past, and from which the economic benefits in the future, it is very expected to flow into the entity.
Recognition	Assets are recognized when they have a values or cost that can be measued reliably.
Measurment	Assets are measured based on the economic value or market price (lower cost on market) prevailing in the community.
Bookkepping	Assets that are bookkepping are only assets that have a calculable value, recorded at cost.
Reporting	Assets are reported to all parties who have an interest in the company in the form of financial statements.

RESEARCH METHODS

Based on the Islamic paradigm, this study aims to contribute a new perspective of assets to Islamic accounting theory through an analysis of the perspective of Moslem scholars (*ustadz*/Islam teacher and *kyai*/expert of Islam) in interpreting the sentence of *Istirja*. It is important to choose a paradigm in starting the study as a basic guide for determining the steps taken in the research method and avoiding mistakes in concluding or revealing the truth (Denzin & Yvonna, 2009; Triyuwono, 2000). Furthermore, the Islamic paradigm is chosen because it emphasizes the integrity of the concept from a social, cultural, and spiritual perspective (Triyuwono, 2015). Moreover, Islam can be an alternative solution when the doubt about the concept of economics neglects the transcendental aspect (Masyhuri, 2003). Hence, many economists currently pay attention to the study of a framework for economic activity which has a moral, religious, and humanist character.

Data in the form of the subject's thoughts are collected through participatory observation, in-depth interviews with the subject, as well as supported by personal experience. validity of the data was tested and confirmed by triangulation that was conducted through the documentation of the Qur'an and Hadith and by the comparison on other scholars' opinions written in the interpretation book. In more detail, informant information can be seen in table 1.

Table 2: List of Informant

No	Name	Profession/Role
1	Abi Halimi	Deputy Chairman of RMI NU of Malang Branch
2	Kyai Izzuddin	Lecturer of Sharia Business Law
3	Gus Ismail	Community and Religious Leaders of Batu City
4	Dr. H. Ahmad Djalaluddin, LC., MA.	DPS Koperasi Jabung, head of the master of sharia economics
5	Ustadzah Ina	Chairman of the Al-Khusyu Foundation and Coordinator of Shalat Center
6	Ustadz Ahmad Masyhuri	Chairman of Tahfidz Al-Madani Islamic Boarding House
7	Ustadz Taufiq	Muslim entrepreneur and members of <i>Tabligh Dakwa</i> Congregation
8	Ustadz Hamdi	Treasurer of An-Nur Prima Islamic Education Foundation

9	Dr. Abdul Haris, MA.	Chairman of Muhammadiyah Regional Leadership of Malang City
10	Dr. H. Muhammad Yahya, Ph.D.	Expert in Tafseer (exegesis) and <i>Balaghah</i> (literature) of the Qur'an

The data obtained were analyzed using three stages of analysis which referred to Al-Jabiri's reasoning, namely *Bayani* (text, or revelation) *Burhani* (reality), and *'Irfani* (experience). The stages of data analysis in this study can be seen in Figure 1.

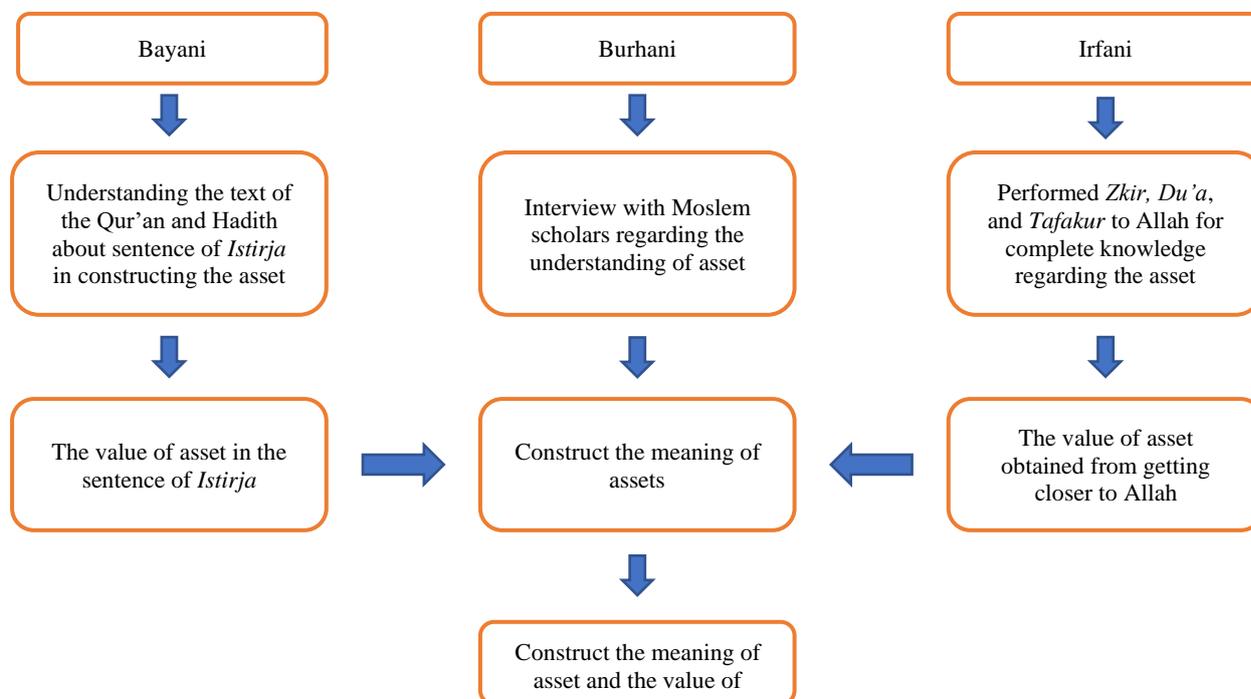


Figure 1: Diagram flow on how *Bayani*, *Burhani*, and *'Irfani* work in constructing the meaning of assets

The first stage of analysis is *Bayani* which relies on basic principles in interpreting textual revelation (Sholihin, 2019). He emphasizes the authority of the text (*nash*) either directly or indirectly, and the text is justified by linguistic sense collected through inference or *istidlal* (Damanik, 2019; Kusuma, 2018). The authority of the text is direct if the text is understood as knowledge that has been formed, whereas the authority of the text is indirect if the text is understood as the knowledge that requires to be rationalized or interpreted. At this stage, an understanding of the Qur'an text and Hadith regarding the sentence of *Istirja* is performed so that the normative meaning of assets in Islam is obtained.

In the second stage, a *Burhani* analysis is conducted. This stage tends to rely on the power of common sense or reason. Various religious arguments are only worth accepting if they are logical. *Burhani* produces knowledge through logical principles on existing knowledge and its existence is believed (Ramdhani, Atichasari, Mulatsih, & Rays, 2019). Therefore, the analysis of *Bayani* was carried out through empirical data that is obtained from interviews with various informants and the observation process in this study.

The last stage is the *'Irfani* stage which relies on spiritual experiences. *'Irfani* formed knowledge based on *kasf*, namely the disclosure of various secrets about God. Thus, *'Irfani* is not obtained based on an analysis of the text but is obtained from a pure conscience so that God is pleased to reveal the knowledge. *'Irfani* works through a process of understanding based on the meaning of a text towards the *lafaz* (pronunciation) of the text. The focus is on how to reveal the meaning or inner dimension obtained through the *kasf* procedure. This meaning can be revealed through a method called *Qiyas 'Irfani*, an analogy to the inner meaning revealed in the *kasf* towards the meaning of the *zaahir* (explicit) text (Damanik, 2019). Practically, although the process of *'Irfani* knowledge is in rational (intuitive) activity, the process of knowledge is guided by the signs in the Qur'an and Hadith. Guidance using these signs can be recognized from how the process of the meaning disclosure is stored in a text. This advantage is not possessed by *Bayani* and *Burhani*, so that *'Irfani* complement the two sources of knowledge. In this case, the researcher performed *Zkir* (remembrance), *Du'a* (prayer), and *Tafakur* (contemplation) to pray to Allah for complete knowledge regarding the asset.

RESULTS AND DISCUSSION

Every word has a meaning, every meaning has a value, and every value will guide people to take actions according to their values. The sentence “*Innalillahi wainna ilaihi roji’un*” (Al-Baqarah: 156) has a meaning that guides someone to act and make decisions according to the value he gets from the sentence. “*Inna*” means *ta’dzimun nafs* or shows a very terrible event which is not easy for humans to handle so that it needs to be returned to Allah. Someone who is patient immediately says “*Innalillahi wainna ilaihi roji’un*” when he gets a misfortune because he realizes that the solution only comes from Allah, while the creatures only make efforts. Therefore, the use of the word “*Inna*” is an indication of *tawkid* (reinforcement) to affirm that we and whatever is around us belong to Allah. We are only entrusted. As a logical consequence, we are obliged to obey the orders from the owner. For example, if we are entrusted with an eye, Allah explains the function of that eyes in the Qur’an surah 24 verses 30-31. Allah also entrusted the mouth so he explained the function in The Qur’an surah 49 verses 11-12. The sentence “*Innalillahi*” is not pronounced when a misfortune occurs. It is necessary to remember the sentence “*Innalillahi wainna ilaihi roji’un*” when the servant obtains something to emphasize that what is obtained belongs to Allah.

- Textual analysis (*Bayani*)

The textual analysis in this study used the interpretation of *bil ma’tsur* which refers to everything left by the previous generation (Suratman, 2016). Therefore, *bil ma’tsur* interpretation emphasizes on textual studies to support understanding the meaning of verses in the Qur’an. Various *mufasssir* (interpreters) who use this interpretation are Ibn Jarir ath-Tabari with his work entitled “*Jami’ al-Bayan fi Tafsir The Qur’an al-Karim*”, Al-Baghawi with his work entitled “*Ma’alim al-Tanzih*”, Ibn Katsir with his work entitled “*The Qur’an al-’Azim*”, Jalaluddin as-Suyuthi with his work entitled “*Ad-Dur al-Manshur fi Tafsir al-Ma’tsur*”, and Al-Farra with his work entitled “*Ma’aniy The Qur’an*” (Sanaky, 2008). However, the analysis of assets meaning through the sentence of *Istirja* in this study only uses four interpretations that are most compatible with *Bayani*’s reasoning according to Al-Jabiri. The four interpretations are discussed in the following paragraphs.

According to Ibn Kathir’s opinion, the sentence of *Istirja* belongs to the individuals who are destined to be faithful and patient. This assumption is based on surah 47 verse 31 which states:

“And We shall certainly test you until We know those of you who truly strive and remain steadfast, and will ascertain about you (that is, those who are liars, and those who are right)”. (47:31)

Allah sometimes tests humans with abundant assets, with suffering, fear, and hunger. Every incident that is experienced by the servant is a test. The servant has the right to choose to be patient or condemn the test when it feels so burdensome. However, Ibn Kathir gave an example of several cases in Hadith regarding the use of the sentence of *Istirja* in dealing with misfortune. For example, Imam Ahmad explained how Ummu Salamah prayed by saying the sentence of *Istirja* on the death of Abu Salamah and asked for a better substitute from Abu Salamah. Then Allah sent Muhammad. The value that can be taken from the example above is patience. It means that the servant has to be patient on everything assigned to him, either enjoyment or test.

Based on the interpretation of As-Sya’rawi, the sentence of *Istirja* teaches servants that the highest absolute is God’s will. *Innalillahi wa inna ilaihi roji’un* means that we belong to Allah and therefore we will return to Him. In the case of we belong to Allah, whatever Allah has destined for us is the best for us because it is impossible for Allah to grant the bad things for what He has. Practically, the value promoted according to this interpretation is the value of reliance on God (*tawakal*) as a value that underlies the man’s absolute belief in God. It means that the servant who believes in or relies on God’s destiny will always involve God in every decision-making.

In contrast to the two interpretations above, Al-Qurthuby interpreted *Istirja* as a way of life or protection for people suffered by misfortune. Therefore, this interpretation considers the sentence of *Istirja* to contain the value of Tawhid (monotheism) and transience or the value of protection from any mistakes. Only Al-Misbah’s interpretation sees *Istirja* as blessings and mercy. According to this interpretation, saying *Istirja* in every event will bring blessings and mercy. This assumption considers that if we belong to Allah then whatever happens to us is surely based on His will. Allah is The Wise One, so that whatever that is planned must be connected to His Merciful and His Compassionate character. A similar matter is also applied for the term “we will return to Him” so that the next meeting in hereafter will occur because of His affection. As stated in Al-Mijsbah’s interpretation, Sa’in bin Jubair said that *Istirja* is a sentence which provides God’s blessings and mercy. The God’s blessings and mercy do not only come with happiness but also present in sadness. Therefore, an increase in the number of assets, a decrease in the number of assets, or even loss of assets is counted as gain (blessing or mercy). For a Moslem, every destiny that God gives is the best.

- Ratio analysis (*Burhani*)

Knowledge transformation using *Burhani* reasoning is a process of producing knowledge by relying on the power of human reason. According to Abid al-Jabiri, the power of reason is used because it is the greatest, the best, and the most useful gift from Allah. Thus, humans should discuss all problems by using reason. Humans may make various rejections based on logical reason (Hukmiyah, 2019).

Based on the results of interviews with informants (ustadz, ulama’, and kyai), assets have various meanings, both material and non-material meaning, either worldly or *ukhrowi* meanings. The meaning of assets provided by the informants was in line with the meaning of assets according to PSAK or IFRS. However, some of the other meanings are contradictory. At least, three

interpretations of assets are presented, namely assets as something that provide benefits, assets as entrusted goods, and assets as jewels.

Assets: Benefits

According to some informants, something is categorized as an asset if it is able to bring benefits. The benefits are not always in the form of economic benefits enjoyed by individuals as the meaning of assets in financial standards. The benefits have a deeper meaning, namely social benefits. It means that a new asset can be called an asset if it brings benefits for others and it does not only give benefit for the owner of the asset.

“In my opinion, an asset is something that is given by Allah for us and it benefits everyone. Thus, the essence of the most important asset is the asset which can give happiness to others. That’s my asset.” (Ustadzah Ina)

“Yes, an asset in Islam is called *Maal*. *Maal* is juxtaposed with benefits. Most Moslem scholars said that benefits are also called assets so that they can be transacted.” (Ustadz Djalal)

Assets: Entrusted goods

An asset has the meaning as entrusted goods. Most of the informants considered assets only to be entrusted goods. The consequence of this interpretation is divinity on how to obtain it, how to distribute, and how to use all these assets according to God’s order. This differs from the concept of financial standards which recognizes limited assets as the assets of the company.

“What we understand as assets or treasure in our perspective is an entrusted goods, a gift from Allah in the form of visible and beneficial material to be greater managed and utilized. (Ustadz Hamdi)

“In Shari’ah, an asset is what is Allah entrusted to me, to you, and to all of us to support our worship.” (Gus Ismail)

“In my view, an asset is just personal, just *wasilah* (connection). The tool that Allah has entrusted for us to be used as we need, and it is only a tool for us to live in the world to reach our hereafter. Thus, it is only a tool, not a purpose.” (Kyai Izuddin)

Based on the opinions above, it can be concluded that the asset must be used according to the instructions of its owner, he is Allah. Humans as recipients of entrusted goods only perform the trust (*Amanat*) from Allah to manage the asset so that it is beneficial in a worldly or *ukhrowi* manner.

Assets: Jewels

An asset is interpreted as a piece of jewels that makes everyone has a desire or wants to possess it. Treasure, livestock, and children are considered as the jewels of the world that almost every creature has desire to possess. The consequences of the meaning of jewels are only two; neglect of God or even get closer to God. This is in line with what was conveyed by Ustadz Yahya who said in the interview:

“*Al Maal* in the meaning of our language can be interpreted as something we want to possess. That’s why we often fight over the asset because the root meaning has already shown that meaning. Broadly speaking, we can interpret the asset as two things; as distracting jewels, or as jewels that lead us to goodness. In the Qur’an, the assets are children, fruits, health, and home.” (Ustadz Yahya)

- Sufism analysis (*Irfani*)

According to the Sufis, each verse has an explicit and implicit meaning. It is explicit because the verse can be understood using rationality, and it is implicit because the signs in the utterance of the Qur’an are in the form of abundant supernatural knowledge. This is what is known as *tafsir Isyari* (Wahid, 2010). *Tafsir Isyari* or *tafsir bil-isyarah* is a recitation of the Qur’an which is different from the birth of the verse. Every secret signal only can be understood by *ulul ‘ilmi* (experts of knowledge). In other words, the *mufassir* (interpreter) in *tafsir Isyari* wants to analyze other understandings beyond the *zahir* (explicit) meaning. Nevertheless, the other meaning is not recognizable to everyone. Those who are able to recognize it are those whose hearts have been guided by Allah (Basit & Nawawi, 2019). The figures of *tafsir Isyari* discuss the meaning of *Istirja* using several Moslems’ perspectives in dealing with misfortune.

Some Moslems propose that misfortune emerges because of humans, while some of them propose that misfortune occurs due to God’s destiny (Zainuddin, 2013). The two paradigms in the perspective of Islamic scholastic theology are grouped into *Qadariyah* (the group who defended free will against the doctrine of predestination or denies the destiny) and *Jabariyah* (the group that only relies on Allah, but denies effort). According to the understanding of *Qadariyah*, the servant is free to determine his life and has his power to do what he wants (Fathunnisa, 2019). Meanwhile, according to the understanding of *Jabariyah*, the servant does not have the power and freedom to determine his life because everything that happens is God’s will.

According to As-Sya'rawi, the servant should say "*Innalillahi wa inna ilaih roji'un*" whatever misfortune is, and then should pray:

"O Allah, grant me a reward for the misfortune that is now befalling me, and give me a better substitute (compensation) than this misfortune."

According to Al-Maraghi's tafsir, uttering the sentence of *Istirja* is a manifestation of a steadfast servant who believes in *Qada* and *Qadar* willingly (wholeheartedly). The book of *Tasir Al-Kasyaf*, quoting a hadith narrated by Abu Daud, explicitly states that when the light of the Prophet dimmed, he said *Istirja*. Then he was asked about what the disaster was. The Messenger of Allah replied, "True, everything that hurts a believer is a disaster or misfortune." It is in line with the view of Zamakhsyari who considered everything that hurts the believer is a misfortune and must be responded with the sentence of *Istirja*. The sentence is a textual statement that is specifically delivered to the Moslems since the previous ummah who suffered to disasters or misfortunes did not utter a sentence containing the meaning of *Istirja*. Ibn al-Qoyyim al-Jauziyah argued that the sentence of *Istirja* is an effective formula for Moslems who are affected by a disaster. This utterance has two contents (1) a person, as well as his family and his assets, belong to God, and (2) the ultimate human journey is to reach God (Rozin, 2015). Therefore, the value obtained from the sentence of *Istirja* with a Sufistic approach is the value of patience and the value of submission. The servant should be patient over every misfortune that Allah has determined and be obedient in every *Qada'* and *Qadar* that Allah has destined.

DISCUSSION

The term "asset" is widely used in various classical and neo-classical economic theories. Moreover, a suitable standard term to describe assets is not available. Sometimes, assets are stated through the word: wealth; assets which means inventory goods; income and saving; capital; goods; and money (Priyono & Ismail, 2012). The book "Wealth of Nations" by Adam Smith which became the main book of economic writing does not mention a clear understanding of the meaning of wealth which is mentioned in the title of the book. For everyday life, the limitation of the use of assets is money or wealth that belongs to the individuals or the public to fulfill their needs and facilitate them in living a life. The definition of assets is fundamental in arranging the accounting standards.

Some of the parties dealing with the asset definition issues are the International Accounting Standard Board (IASB) and the Financial Standard Accounting Board (FASB). They are trying to formulate a conceptual framework on asset definitions. According to the IASB's proposal, assets are resources controlled by entities as a result of past events and from which future economic benefits are expected to flow to the entity. The proposal would be changed to: "The assets of an entity are current economic resources in which the entity has rights or other access that is not possessed by anyone else."

Although the definition is generally understood among accountants both practitioners and academics, Islam has a more specific perspective regarding assets. This is proved by many verses of the Qur'an that explain *Maal* (wealth or assets). The Qur'an mentions the word *Maal* or asset as much as 86 times in 79 verses in 38 surahs. It is important to understand the assets according to the Qur'an's perspective because the construction of understanding is currently required, especially to fulfill the needs on the foundation of sharia accounting development. The researcher tried to construct the meaning of assets in the perspective of Moslem scholars (Ulama', Ustadz, and kyai) as a representation of the group of people who understand the Qur'an by including the values of the *Istirja* sentence.

Based on the results of the textual analysis (*Bayani*), four values contained in the sentence of *Istirja* are the value of patience, the value of submission, the value of mercy, and the value of monotheism. These four values become the basic framework for forming or constructing the meaning of assets. In addition, the values of the sentence of *Istirja* are also used as a limitation in interpreting the meaning of assets so that assets are only considered as God's mandate which will be asked for the responsibility.

According to the view of Moslem scholars (ustadz, ulama', and kyai), the meaning of assets emphasizes three things, namely as *wasilah* or entrusted goods, as jewels, and as usefulness. Although the perspective of informants in terms of the meaning of assets are different, all of them have one goal namely divine goals. Assets are the jewels of the world that Allah has entrusted to humans to benefits, not only give benefits in the world but in the hereafter. In other words, an asset is an investment in the hereafter which is a manifestation of Allah's mercy to the servant. This mercy has two meanings in the form of a gift or a test which has the consequences of bringing God's mercy or wrath. When we obey the asset more than God's order, the asset will only bring God's wrath.

In more detail, the formulation of the meaning of assets based on the sentence of *Istirja* and its comparison with the normative meaning of assets can be seen in table 2.

Table 2. Comparison of Positive Assets (PSAK) and Assets in the Value of *Istirja* Sentence

Normative meaning (PSAK)	<i>Istirja</i> -based Meaning	Comparison	
		Normative assets	<i>Istirja</i> - based Asset
Assets are the possible future economic benefits that an entity can control as a result of past transactions or events.	An asset is a piece of jewels that God has entrusted to his servant (material and non-material) which provide benefit for himself, for others, or for the society. This jewels can be considered to be a test because it can bring the God's wrath if someone neglects his obligations while managing assets, while asset can bring the God's mercy if it is used for goodness.	<ul style="list-style-type: none"> - Focus on economic benefits. - Controlled by companies or individuals as the owner of assets - Used absolutely on the owner's wishes - Only in the form of material 	<ul style="list-style-type: none"> - The benefits of assets are not limited to the personal economy. - The management of assets is limited by divine provisions. - The form of assets is not only material, it can be in the form of health, family, and good neighbors

CONCLUSION

The Islamic perspective regarding assets is represented by Moslem scholars which is constructed from the values contained in the sentence of *Istirja*. Through that sentence, a basic principle "Allah is the sole owner of everything in the world, while human ownership is a metaphor or limited by Allah's provisions" is used. Furthermore, assets in the Islamic perspective are constructed from the values contained in the sentence of *Istirja*, namely the value of patience, the value of submission, the value of mercy, and the value of monotheism. Finally, the meaning of *Istirja*-based assets is found. The meaning of *Istirja*-based assets is a piece of jewels entrusted by God to each of His servants in the form of material or non-material which provide benefits for himself, for others, or for the society. These jewels can be a test that brings God's wrath when the jewels make a servant neglects his Lord. Whereas, these jewels can be a tool that brings forth God's mercy when they are used to spread goodness.

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